841 The cessation of the menses during pregnancy is interpreted
843 discerningly, that is, that the baby is fed by the discharge and rejects the waste products from it at birth (placenta).

When a woman cannot have a child, her husband goes to find
842 a marabout who sells him an amulet which the woman must wear
[788] next to her skin. The wife, for her part, goes to pray near old
[780] tombs known to be those of venerated people. She asks God's
769 pardon for her faults and asks death to intercede for her with the creator. If the woman conceives, the husband takes the marabout
[431] an offering which sometimes consists of as much as several head of livestock.

After confinement the wife has no sexual relations with her
846 husband for a month and ten days. On the fortieth day the husband
834 makes his wife a present of sandals and new clothing.
431

Nursing lasts on the average from two to two and one-half
662 years. Boys, however, are weaned six months later than girls, for they are more fragile, it seems, and need stronger food.

In camp the young child is placed on a cushion, lying on his
854 stomach, and kept in place by a cloth band which passes over his loins and ties under the cushion. His wrists are also sometimes attached. Sometimes a wooden frame made of arches is placed over him; it holds up cloths and protects him from flies, light,
[184] and sandstorms, all at the same time. The Ioullimmiden Tuareg use little cradles which are hooked to the arches of the tent.

At moving time the mother carries her child on her back or
[171] on her hip, held by a loincloth knotted over the breasts. This method, also used by the Sudanese, does not seem to disturb the
[853] child, in spite of the /286/ mother's movements, which are sometimes quite sudden. If he cries, she nurses him until all the milk is gone; there is no question of hours or measure for feedings.

The long nursing period as well as the carrying system causes
826 the woman's breasts to sag rapidly after the first child. For the
851 Tuareg, however, aesthetics count less than motherhood, which
517 ennobles the woman.

6:Blanguernon--109 Y-5 (1937-1954) 1955 MS25 Tuareg MS25
Hoggar

844 /119 cont./ advise her. The waters are rapidly absorbed by the sand, which is replaced; then, naturally, without any help from the matrons, the infant emerges to lie on a bed of clean sand, his first cradle. During the delivery, it is good form for the woman to hide her suffering.

[184] /120/ In the noble tribes, with the Kel Rela in particular, the woman who begins to feel birth pains leaves the camp and goes into a sufficiently sheltered ravine, where the sand is very clean. She makes the delivery alone, taking the position noted above, then returns to the camp, holding her baby in her arms. She does not show the least trace of joy at the compliments of the other women. I spoke of this custom of the nobles to a vassal woman, who said to me: "It is true that the nobles do this, but it just swagger." The word she used might better be translated "affectation."

The baby, after being washed, is wrapped in a cotton cloth, preferably an old chèche /a long scarf/, and then laid on a rug near its mother.

846 For three days the baby will be given goat's milk with a
853 small spoon, and only at the end of this time will the young mother nurse it. If the mother does not have enough milk, the infant is brought up on goat's milk, unless a woman of the camp can nurse the baby.

846 The new mother rests for seven days and receives no man, except for her near relatives, but nearly all the women get up from bed from the second day on. In the noble tribes most under the influence of Islam, the women observe a retreat of 40 days.

846 The newly delivered woman affords a particularly defense-
751 less prey for the Kel es Souf. In order to protect herself and her infant against the attempts of the genii, she burns taharadjellé in the tent and goes outside the asaber /that is, outside the mats which line the tent and encircle the space before the tent/ only when armed with a knife, which, it seems, is very effective against evil spells. On the subject of superstition, it